562 [827] [853] delivery, "her blood was purified to a white color to become the milk of the breast."[48] Nursing a child was the essence of a woman's function, the supremely feminine act. A priest said, "A mother mercifully receives the khwan into her womb, and for maintaining life gives more of her own body, strength, and care (i.e. than does the father). Mothers are born to love children. Theirs is a steady intent to provide children with successful existences. To a mother one is most grateful" (S.S.).

562 462 252 264 [182] [431] [796] 593 888 In a wider context, not only all their household members but people anywhere were the objects of women's nurture: women were in charge of the cooking even if occasionally helped by men. At the meals they prepared they were often the last to eat, so often "holding back and eating whatever was left over," that in a poor houshold, short rationing daily was probable (Hauck, et al.:35,49). One old lady expressed deep satisfaction that she "did not feel hungry any more." She construed this as proof that she had ample merit, but it also meant that she was a great donor who gave continuously and took little. Women usually offered the early morning food to priests in behalf of the family, and they took charge of cooking the immense amount of food served at large ceremonies and temple festivities. When age pushed women past their mature capacities, they returned to the status of recipients. A son said of his senile mother, "She has gone back to being a child" (klap pai pen dek). The son's wife cooked delicacies for her.

562 857 [291] [593] A desire to give tender care and nourishment was deemed inborn in all women. Although sex was not strongly differentiated in babyhood,[49] by age 3 a hard-to-handle skirt was put on a tiny girl, who reacted with vast pride. By 5, girls were helping with cooking and baby tending. Often has an older sister of 9 or 12 been observed patiently feeding her charge the ice cream she longed to eat herself.

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[822] 48. This very phrase was congruent with the colors associated with the khwan. Red or white flags, or pieces of cloth, or puddings (khanom) were required wherever khwan were involved, such as in rice, san phra phūm, and tham khwan ceremonies. Red was an auspicious color, white symbolized innocence and purity.

[856] 49. Anuman Rajadhon reports, though, that at the moment of birth, the child's sex was immediately "adjusted" (Anuman Rajadhon:127).

125 128 2. Name. The name was recorded according to the Mary Haas system of transliteration, modified for use on a typewriter. Later a code number was given each individual examined.

3. Sex. The appropriate symbol, M or F, was circled.

4. Birth date, when known, was recorded in Thai, according to the Thai calendar. This information was later translated into age in years and months. Information given by school children was checked against that in the school records, which were obtained by the school teachers from the Naai Amphoeo, or district officer. At present, parents are required by law to register the birth of a child within 15 days. In practice, however, the interval between birth and registration is frequently longer, and the recorded date may be somewhat later than the actual birthdate. In preparing height-weight-age tables, age to nearest birthday was used. In a few cases, the birth date as given by a school child and that in the school records differed enough so that age to nearest birthday was in doubt. Data for such children were omitted in preparing the tables.

5. Marital status was recorded either as single, or the number of years married. To avoid embarrassment if there had been no legal marriage, the question was phrased so as to mean "How long have you had a house?".

6. Weight. A bathroom scale with 1/2 kg. divisions, with a magnifying glass over the scale reading so that one might interpolate to 1/4 kg., was used. All persons were asked to stand with the feet squarely on the platform, with the toes not extending beyond it. In order to get weights under as nearly standard conditions as possible, school children and adults were instructed to remove all but a minimum of clothing. All boys, [29] and the younger school girls removed their blouses, belts, and any items in pockets, leaving only short trousers, for the boys, and for the girls, a Thai-style skirt (phaasin) or standard western style school costume consisting of cotton skirt with attached bib and shoulder straps. Older girls were asked to [29] remove the outer blouse and belt but were allowed to keep on the under blouse or camisole, as well as skirt. The children did not wear shoes to school.

[29] In the homes, preschool children were usually weighed nude, older girls and women in inner blouse, and phaasin or phaapung, and the men in trousers only.

Several examples of each type of clothing were weighed. Clothing worn by children whose body weight was 22.5 kg. or less, usually weighed considerably less than 1/4 kg., and would therefore make no detectable difference in the observed weight. Clothing worn by the larger school children and adults weighed, on the average, about 1/4 kg.

*177 22
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207 Exposure to the media of mass communication seems to act, in
212 a sense, as a substitute for literacy. It may be that through
546 these means either an illiterate farmer can obtain information about the more complex agricultural tools and methods or motivation to try improvements, or both, even though he may not know how to read and write. One may infer that he tends to act on the information thus obtained, since he is more likely than his unexposed opposite number to try out these innovations.

*178
*177 Acceptance of Urban Patterns

369 The printed word and the mass media are, of course, not solely channels for the communication of knowledge. They are, at the same time a means whereby the farmers may establish some sort of contact with the more sophisticated world outside the community even with highly urban Bangkok.

The survey indicates in a general way the extent to which
[291] the people of Bang Chan have accepted urban patterns. Their grow-
[416] ing acceptance of urban modes is readily apparent even to a casual
[207] visitor: many own shoes, flashlights, wrist watches, radios, bicycles, fountain pens, modern furniture.* Other urban behavior
[493] is likewise beginning to be noticeable.
[413]
[352] One very simple indication of the degree to which urban influences have penetrated is the change in manners of taking food. The farmers traditionally eat with their hands rather than using a fork or spoon. In Bangkok, however, eating utensils are customarily served with the meals in restaurants and are widely adopted as well by the city population. Some Bang Chan inhabi-
*177 tants have picked up this simple urban custom and have substituted
*178 it for eating mainly with their hands. In Bang Chan of 1953, for example, a sizeable minority (26 per cent) report that they use a
264 spoon, fork or both for the evening meal.
369 That such a simple question can roughly measure exposure
[207] to urban influences, is indicated in the following table, which shows that respondents who report customarily eating with "urban
[546] utensils" are more likely to be exposed frequently to radio and motion pictures and are more likely to have visited in Bangkok.

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[412] * Survey respondents report that their households possess a flashlight (81 per cent); scissors (66 per cent); kerosene lamp (27 per cent); radio (14 per cent). About 41 per cent say they own at least one pair of shoes.

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[653]

47.b. IF YES: For what various activities did you contribute labor?
(See code at end)

c. During the past year, have there been any public welfare activities, not connected with the wat or with religious ceremonies in the home, or not, to which you contributed money or goods?

1. Yes	128
2. No	197
3. Unascertainable	8

d. IF YES: For what various activities did you contribute money or goods?
(See code at end)

[796]

48.a. Have you attended the ceremony of wisaka bucha at Wat BC every year, or only in some years, or only once in many years, or never?

8. Every year	156
9. Only in some years	135
X. Once in many years	21
Y. Never	14
0. Unascertainable	7

b. Have you attended the ceremony of gilding the Buddha's footprint at Wat BC every year, or only in some years, or only once in many years, or never?

1. Every year	225
2. Only in some years	62
3. Once in many years	17
4. Never	9
5. Unascertainable	20

[291]

49.a. Excuse me, this is a strange question, but do you own a pair of shoes?

6. Yes	136
7. No	197

b. Of what various materials are your shoes made?

8. Leather	65
9. Cloth, canvass	87
X. Other, specify_____	11
0. Unascertainable	
— No Answer	1

[412]

50.a. In your household, is there a hatchet, or not?

1. Yes, hatchet	309
2. No	24

[416]

b. (In your household), is there a pressure lamp, or not?

3. Yes, pressure lamp	188
4. No	145

c. (In your household), is there a flashlight or not?

5. Yes, flashlight	271
6. No	61
— No Answer	1

7: Janlekha X-4,5 (1948-1953)p956 AO7 Central Thai AO7
Bangchan

*243 511 and that they are consumed daily. Expense on cookies is high because of school children's daily allowances which *243 857 511 were assumed to be spent entirely on this item. Even though cash is extremely scarce in the village, especially during the period from July until just before harvesting time in January when roughly seven out of ten farm operating families do not have any cash at all, the children still have the privilege of receiving daily cash allowance. This is possible because of the chicken enterprise. The children simply take eggs along and convert them into cash at cooky stalls in the school yard. In this manner, it is seen that the school children have an important part in the daily flow of Bangchan eggs into Bangkok markets.

*243 276 511 The kind of tobacco commonly used in Bangchan is the relatively inexpensive native tobacco which smokers make into cigarettes themselves with the use of a special kind of thatchleaf binder. Bangchan women do not smoke, but they use tobacco heavily while they chew betel. Most men, young and old, are in the habit of smoking, while chewing betel is now limited to elderly people of both sexes. Tobacco is thus rated among major items of expenses because it is used in smoking as well as betel chewing.

*243 • 291 511 Obviously, clothing is one of the major items of expenses. In fact, it is the highest item after food, averaging 556 baht per family annually. Since rice farmers work partially under water most of the time, the rate of wear and tear of clothing is rather high. Each family worker

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511 needs at least two work suits in each rice season, one during the field preparation and another during the harvesting season.

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511 Kerosine is used every day for lighting purposes. We do not include in this category kerosine which is used in the farm work; but that used with the pressure lamp in fishing by spearing during the night is included in the ordinary household expenses, for we do not consider fishing as a farm enterprise but as a routine activity participated in by all Bangchan residents, farmers and non-farmers alike.

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[792]
[764]
[585] Contributions to neighbors is a necessary item of expense in the village. These are cash gifts made by invited guests to the sponsor of such rituals as ordination, cremation, marriage, topnotch-cutting, and teacher worship. These rituals usually take place during the dry season following harvesting when cash is abundant in the village and are always followed by feasts, not uncommonly in a series of two or three days. Since all these rituals necessitate the participation of the priests, they have to be arranged in consultation with the temple to avoid conflicting schedules. Although few rituals have been noted to be in conflict with one another, usually they are spread throughout the dry season and m ost people are able to attend rituals to which they are invited. In cases where they cannot attend in person, they are obliged by conventional requirement to send in their cash contributions. The standard cash contribution is 5 - 10 baht. Usually, a